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# The Worm

## Second Prize Story, By William Yerington, Waterloo, Iowa

He was a low-browed, dull-eyed, brutal-featured man of fifty, and he led by the hand a small boy made in his own image. Both were shamefully clad considering the temperature, which was several degrees below zero, and the ice-breathed wind swirled the snow about and smote against them, penetrating to the bone. He was one who had been foolish enough to be born of an ancestry upon which the iron heel of society for a score of generations had been set, brutalizing, crushing out dream and aspiration, bruising to death the seed of divinity within—the seed that, if given half a chance, will blossom in every man to high spiritual quality and purpose. He was the victim of society; he was born with a torpid soul within him because, for a thousand years that ancestral soul, like a bird, had been caged in the iron conditions and the darkness of a merciless system, and had long since forgotten how to sing. They were traversing a desolate place in the skirts of the great city—a place that humanity had for some reason shunned. All about them were rocks swept bare by the wind, and charred stumps projecting out of the snow. On the distant horizon the dark vomit of factories made ominous-looking clouds, and black smoke-stacks were outlined against a sky in which the sun was smothered at five.

The week before a hard experience had come to him. He had been working at the steel-mills, and it was found that his dollar-and-a-half wage could not be stretched to cover the expenses incident upon a recent childbirth; so the nine-year-old boy was drafted into service to supplement the dribbling income with a child's daily half-dollar. Little Hugh was set to the task of carrying steel bars, because his labor was less expensive to the management than would be the installing of machinery for that purpose. He had not been accustomed to hard work, and his task was one regularly assigned to sixteen-year-old hands; so he found himself staggering pitiably before the day was two hours old. But he set his small teeth together and stuck it through till the evening whistle sounded on his ears like a voice calling damned souls from hell's prison-house to the fields of Elysium. And as he tottered weakly out of that Inferno of liquid fire and demons toiling in the ghastly light, for the first time he realized what life meant for those of the Underworld—the men who, unrewarded, unthanked, unappreciated, down in humanity's deepest hell, bear upon their backs the whole crushing weight of society. Next morning about ten o'clock he staggered with his load and fell prostrate on the pavement. He crawled to a pile of gunny sacks nearby, and sat up, leaning on his hand a head that seemed to be bursting with pain and fever. Presently a foreman came along, and, just as Hugh's father was approaching from another room, seized the exhausted child and jerked him to his feet. "Get to work, you lazy brat," he thundered, shaking him again. "These ——— ——— ——— kids don't earn the water they drink." He pushed him toward the machine, and the boy fell all in a heap like a limp rag on the pavement. The foreman turned about and confronted an old man who had suddenly been transformed into a beast, insane with wrath. His eyes blazed; his brute-jaw fell. Out went the hard fist, and another prostrate body lay on the floor. Quick as a breath Wolf seized his boy and darted out into a blinding snow-storm before anyone could interfere. He plunged homeward through the swirling whiteness, a tumult of passions rioting in his brain. He knew that he must join the great army of the unemployed, and for days knock desperately at the doors of labor, suffering starvation and cold meanwhile; he was experienced enough to foresee that day after day he, like thousands of others, must fight for a chance to work, and, with those others, homeless, shelterless, foodless, face the implacable Winter and the Famine, fighting a losing fight, as though one struggled face to face with God. He was aware that, however slight the injury wrought by his blow, the corporation would hunt him down like a dog—and the end of it all would be a cold stone seat behind the prison bars. In his childish fashion he realized that Justice was a prostitute, and was sold at auction to the highest bidder; he knew that Law was a chattel slave of the Masters—a servile, whimpering thing that dared not speak except at its lord's bidding. Then in his mind he faced another demon—the Blacklist; it leered with fiendish mockery at him, and pointed with its finger toward hell. His brain whirled; he became momentarily insane. Meanwhile the hovel he called home appeared through the thick snow; there came over him an indescribable fear of telling his wife the desperateness of their situation. And then a thought of deliverance leaped up within him. He would flee—he and the boy. He would leave them. His remaining there could not help them, because he could never again get work thereabouts. They must get along without him—they would starve anyway—and when he had accumulated enough money he would send for them. All these thoughts flashed into his brain at once, and, as if he had been suddenly confronted with the very incarnation of Terror, he wheeled about and dashed away from home into the blizzarding snow.

Since then they had traveled many long, long hours and many weary miles, fighting ever a losing fight with those two mighty implacable foes—Winter and Starvation. Part of the way Wolf had carried the boy, part of the way both had walked. Their shoes were worn through on the frozen mud, and their feet were bruised and bleeding. They had eaten the crusts of Charity, and slept in damp, freezing cellars, or garrets where Pity gave them lodgment—garrets that were not snow-proof, nor secure against the intrusion of the remorseless wind; it was as though Winter thrust his sharp weapon through every open place in wall or ceiling. They were both sore, every inch of their bodies, and inexpressibly weary, so that their knees trembled as they walked. The boy had taken cold, and coughed at almost every step—a hollow, despairing cough, as if death had crept into his bosom and were announcing its presence there. Unceasing had they tramped about hunting for work, but there were always younger and better men after the same job, and the boy—they laughed at his years and his fragile body. Wolf was too old; he had given the Masters the vitality of his manhood; they had coined it into profit, and now Society ha[illegible] no more use for him; he was to be thrown aside because they could get young men at starvation wages;—and he could not work for less. For the first time he realised that [illegible] was no longer part of the machinery of industry; he was refuse, and they cast him off with no more feeling than if he had been a broken cog. A terrible despair seized him; he saw Starvation creeping nearer like a beast of prey, and Winter, ready to make its thrust.

Presently the boy staggered and fell into the snow; his child-bravery yielded. "I want to die," he wailed; "I don't want to live any longer. I am so tired. I think the sky is on my back."

His father bent over him, and urged him to get up. "We must go," he said. "'Tain't much farther, and mebby we'll get work. Then we'll have supper—and a bed."

There was joy in his voice as he said this; but the boy did not move. "Come on," pleaded Wolf; "I'll carry you part way; mebby all way, if I can.'

But Hugh lay motionless in the snow. "No, I can't," he said despairingly; "there's a mountain on me, and I can't stir."

Wolf tried to rouse him; he shook him, he lifted him to sitting posture,—but the languid form fell back on its pillow of snow, and the flaccid hands dropped heavily.

"Let me die," moaned the boy; "I'd rather be dead. It wouldn't hurt then."

Wolf's expression changed. "Why not," he meditated. A wave of mingled pity and brutality swept through his breast, and his brain whirled. The savage within him asserted itself; he was once more a primeval man;—so that he hardly knew when his fingers closed and tightened upon the small throat.

* * *

When he recovered himself a few seconds afterward he was staring stupidly at the dead boy, with his hand still clutching the tender throat. He was stupefied. He seemed to have done the thing under the dominance of a second self; the primitive man within had wakened and overpowered him with its very presence, and acted out the tragedy while he slept, so that he was now as one recovering from a trance, to whom the past moments are a blot. For several minutes, not relaxing his fingers from their deadening clutch, he knelt there and tried to remember how they came to be clamped on the warm flesh. It seemed as if there was a cloud over his memory which would begin to dispel in places, but, when he looked that way, thickened down again.

Presently he was rudely awakened by the clutch of fingers on his own throat and a voice that thundered in his ear, "Surrender, or I'll strike!" His muscles stiffened; he threw out his arms in an effort to seize his arrester, and the next moment a sickening blow fell on his head and darkness swallowed him.

* * * * *

He answered fairly well to the questioning of the lawyers in their preliminary examination; but when they asked him point-blank if he killed his boy, he was tongue-tied. He wanted to say that some inexplicable power had entered his body, put his soul to sleep, and acted in its stead; he wanted to tell them that he was not himself when the deed was done, and that he would not have murdered anybody for the world, to say nothing of his own flesh and blood; he wanted to explain the misery they had endured and that tidal-wave of agonized pity that engulfed him; he wanted to tell them it was that moment's insanity, not he, that did the thing; but his thoughts were paralyzed; he could not utter a word. How could he have told it, anyway, with his primitive vocabulary? He could only express the simplest commonplaces of life among the submerged, elemental part of humanity. So he stared blankly at his interlocutors, helpless as an infant.

He was sentenced to death.

And thus Society, that through generations of repression and slavery had made this man a worm, now crushed him with its heel because he acted the part.

## "I HAVE HEARD THEIR CRY"

**By Adaline A. Mix, Claremont, Calif.**

From the sights and the sounds of the grief and the woe of the poor,
O Lord, in thy mercy remove me. I cannot endure
E'en the echo that reaches me here in a world that is fair—
When I know what is there!

Thus I cried in my blindness and selfishness, longing for rest
From the terrible agony felt by a spirit oppressed
With the knowledge of wrong, of injustice, and cruelty done
Underneath God's bright sun.

But a Voice from the glorious blue that is over us all—
'Tis an emblem of love to the happy, but hangs like a pall
Above the heart-broken, the spirit that's dulled by disease,
Or the soul ill at ease—

Spoke sternly and loud to my soul and I listened to hear
If any redress for these woes could be near, could be here,
And the Voice clearly said, "Write the message I send,
This is not the end—

"For know that my judgments are sure, and that here upon earth,
Where all of the evils and wrongs of my people had birth,
They shall all be avenged on the doers thereof; they shall reap
And be scattered like sheep."

## DEFINITIONS OF SOCIALISM

### Standard Dictionary

"Socialism is a theory of civil polity that aims to secure the reconstruction of society, increase of wealth and a more equal distribution of the products of labor, through the collective ownership of land and capital, and the public collective management of all industries. Its motto is, every one according to his deeds." (This same definition, word for word, is given in the Standard Encyclopedia.)

### Americanized Encyclopedia Brittanica, Twentieth Century Edition

With regard to religion, Socialism has been, and still is, very frequently associated with irreligion and atheism. The same remark applies to continental liberalism, and partly for a like reason: the absolute governments of the continent have taken the existing forms of religion into their service and have repressed religious freedom. On religion, as on marriage, Socialism has no special teaching."

### Century Dictionary

"Socialism is any theory or system of social organization which would abolish entirely, or in great part, the individual efforts and competition on which modern society rests, and substitute for it co-operative action; would introduce a more perfect and equal distribution of the products of labor and would make land and capital as the instruments and means of production, the joint possession of the members of the community.

### Webster's International Dictionary

"Socialism: a theory or system of so-called reform which contemplates a complete reconstruction of society, with a more just and equitable distribution of property and labor. In popular usage, the term is often employed to indicate any lawless, revolutionary social schemes."

### Encyclopedia Brittanica

"Ethics of Socialism and the ethics of Christianity are identical. The general tendency is to regard as socialistic any interference undertaken by society in behalf of the poor. In general it may be described as that movement which seeks, by economic changes, to destroy the existing inequalities of the world's social condition."

### Webster's Dictionary

"A theory of society which advocates a more precise, orderly and harmonious arrangement of the social relations of mankind, than that which has hitherto prevailed."

### Johnson's Universal Cyclopedia

"Socialism is a moral reform; it is the vices of mankind and the misery resulting from these vices, to which Socialism wishes to put an end, and it seeks its means not in a new religious issue, but in a new social organization."

### American Year Book, Cyclopedia and Atlas

"No word has been more abused and misunderstood than the word 'Socialist.' The Socialist is not an anarchist, they are opposed in theory and practice. The Socialist does not propose to destroy the family, abolish religion or divide up property, nor does he seek to carry out his ideas by riot and bloodshed. In a single phrase, Socialism means public ownership of the means of production and working-class control of the government, a chance to work for all who will, and to all workers the full value of their product. The typical Socialist is a rather quiet and thoughtful workingman, serene in time of trouble and self-contained in the day of victory. He realizes that the world will move on very well after he is dead, but remembers that while he lives, it is his business to help the world move. He considers himself an ally of eternal laws of nature and is proud to do his little part in the great cause."

## THE BIBLE AND SOCIALISM

**By A. T. Kasley, Swissvale, Pa.**

"In the beginning God created the heavens and the earth."

Therefore, since no man ever created a coal seam or an iron mine, he should not have the right to charge his fellow-men when they remove and use the same.

Lev. 25:23, "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me."

If the land is God's, why do some have to pay rent for it all their lives to others?

Gen. 3:19, "In the sweat of thy face shalt thou eat bread."

Interest and rent enable some to live on the sweat of others' brows and with no decrease of their investment.

Ex. 21:2, "If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing."

Deut. 15:1-2, "And at the end of every seven years, thou shalt make a release. * * * Every creditor that lendeth aught unto his neighbor shall release it."

But today, if you get a man in debt to you and he is not able to pay you, the law permits you to charge interest, and thereby he is your servant as long as he lives.

Deut. 24:6, "No man shall take the nether or the upper millstone to pledge, for he taketh a man's life to pledge."

Deut. 24:13, "In any case, thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment and bless thee."

Ex. 20:10, "But the seventh day is the Sabbath of the Lord, thy God: in it, thou shalt not do any work."

Ex. 25:35-37, "And if thy brother be waxed poor and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger or a sojourner; that he may live with thee."

"Take thou no usury of him or increase."

Compare the foregoing with extracts from the platform of the Socialist Party. The latter is not perfect, but is in remarkable agreement with the Bible. "Human life depends upon food, clothing and shelter." "To produce food, clothing and shelter, land and machinery are needed." "Whoever has control of land and machinery controls human labor and with it human life and liberty."

"The collective ownership of all land."

"That occupancy and use of land, be the sole title to possession."

"By securing to every worker a rest period of not less than a day and a half each week."

"The extension of the public domain to include mines, quarries, oil wells, forests and water power."

"The collective ownership of railroads, telegraphs, etc., etc., industries, etc., and the whole system of industry."

Compare also with the statements of the man they nominated for President, Mr. Eugene V. Debs.

"I would abolish profit, interest and rent."

Neh. 5:7, "Ye exact usury every one of his brother."

Jesus said,—Matt. 23:33 (and other places), "Ye generation of vipers, how can ye escape the damnation of hell?"

Rev. W. K. Fulton, my Pastor, has looked this up and tells me that the word for "taker of interest," in Hebrew, is the same as "BITER," like a poisonous serpent bite, so that Jesus denounced taking interest in the strongest words the language contained.

Paul said, "If any will not work neither let him eat."

And many today who own bonds, land and stock do not need to work to live on the fat of the land.

You may say, usury is anything over 6 per cent. If so, don't you think the Bible would say what it was? By the figures attached, you can see that the interest of 1c at 6 per cent compounded semi-annually for 1,024 years is such a sum that if the entire population of the earth had saved every day of their lives from birth to death with no holidays, both men and women, for 1,024 years, $1,000,000 each daily, they would not be able to pay the interest. Looks like usury, don't it?

It is not the ownership of wealth that the Socialist Party objects to; it is the ownership of the tools with which another man must work, to live like the nether millstone.

Mr. Victor L. Berger, the man elected by the Socialists to Congress says, "We learned our lesson in the Civil War. It would have paid the country many times to have bought the slaves. We should, therefore, buy the tools from the capitalists."

You ask, where will you get the money? Senator Aldrich has shown us a way to do that. Money is now based on gold, and if some one should find a mountain of gold, our money system would collapse, but the Aldrich-Vreeland bill provides for the issue of greenbacks secured by railroad bonds. If that is right, and I think it is, what is to hinder the government from issuing greenbacks secured by the value of the tools and paying them to the capitalists on the installment plan? He would then have the wealth, but not the tools. He could buy what he wanted, provided it was not something another man had to have to get his living. This answers the objection some make, "Thou shalt not steal."

But the Bible gives a precedent for the confiscation of the railroads, if that should be done.

Ex. 1:11, "And they built for Pharaoh treasure cities."

Ex. 11:2, "Speak now in the ears of the people and let every man ask of his neighbor jewels of silver and gold."

Ex. 12:36, "And they spoiled the Egyptians."

The Egyptians had given them of the flesh pots and leeks and onions, or almost a living, as many workingmen get in sweat-shops today.

Some say we no longer live according to the Old Testament, and these verses do not hold.

There are some parts that no longer hold, but a reason for each is given. We no longer sacrifice a lamb, because "Christ, our Passover, is sacrificed for us." We no longer have polygamy, because Jesus said, "Moses allowed it because of the hardness of your hearts," and possibly,—Deut. 23:20, "Unto a stranger, thou mayest lend upon usury," was also because of the hardness of their hearts, because Jesus showed us that now we are all brothers.

There are no strangers any longer. When the land was given out to the Israelites, the tribes had their inheritance in separate places, which was necessary to keep them distinct, so that it could be proved that Jesus was of the tribe of Judah. But that is no longer necessary, so that if a man wants to move from one state to another, he should have the right to trade his land for another piece, but he should not have the right to sell it.

If the Old Testament no longer holds, we U. P.'s had better take Psalm 15:5, out of the Psalter. "Who shall abide in Thy tabernacle? He that putteth not out his money to usury."

The parable of the pounds shows that it was the unprofitable servant who said that, his master would take usury, because the Master said, "Out of thine own mouth I will judge you." Then the Master showed that he will not take usury, by ordering the pound not to be given to himself, who made the investment, but to the servant who had done the most and best work. "Give it to him who hath ten pounds."

In Matt. 20, we have the teaching that, as long as we have the capitalist system, the capitalist should not only pay the workmen when he has work for them, but also when they cannot find work.

In Matt. 21:33-45, the owner of the vineyard sends for his rent, which he had the right to do under the Mosaic law, until the year of jubilee. But the foresight of God is shown by verse 45. Lest we should take this passage as justifying rent, it says that the Pharisees (probably by some look or action of Jesus) "perceived that He spake against them."

When you preach about the rich, do not forget Luke 16:19, where Dives is one of the few men who we know went to hell. What crime is recorded against him? He was not hard-hearted, for he wanted his five brethren warned. He probably did give charity to Lazarus, but he was richer than a man could be who did not get rent or usury and who worked for what he got. "Moses and the prophets" taught against usury and rent.

When you speak of poverty, don't forget Deut. 15:4, which indicates that while, as Jesus says, "The poor ye have always with you," yet if we have a civil government like the example God has given us, the nearer we come to his plan, the fewer poor we will have.

When President Taft was asked, What shall a man do who has a family, who can't find a job, and who don't want to beg? He said, "God knows." And God not only knows, but He has shown us the plan. If God did not send the rain in season, we would have famine and we could not help it. But when God gives us bountiful crops and abundance of coal and iron, is it not preposterous when some cannot find work?

Some say that infidels started the Socialist Party. The Bible leads us to look for this. Luke 16:8, "For the children of this world are wiser in their generation than the children of light." You can't expect a man busy spreading the gospel and hoping for a glorious future life to give his best thought to this world. If an infidel had invented the steam engine and infidels help to build them, as some undoubtedly do, would you, therefore, refuse to ride on a railroad train?

The Mosaic law provided that a man building a house must put a railing around the roof, and a man digging a pit must cover it.

The Socialist Party platform asks for factory inspection for this purpose. The man who oppresses the fatherless has God's enmity. The platform calls for compulsory life insurance and condemns child labor.

Some say that the man who lends or invests his money is entitled to interest, on account of the risk, but the Mosaic law commanded not only the taking of the risk without interest, but commanded the cancellation of the debt after seven years. The risk depends almost entirely on the size of the lender's fortune. When the seven years of famine came on Egypt, the race would have been wiped out if Joseph had not been led by divine arrangement to control the powers of government. If the power of government were properly employed today, our panics would be done away with, or, at least, robbed of their power to cause suffering and degradation.

Ex-President Roosevelt says Socialism is likely to destroy the home. The Socialist Party is so constituted that nothing of this kind can be done without a referendum vote, and you surely do not think it is going to make us like our homes less, if we are able to make them more attracitve than saloons now are.

The platform specially states that Socialism is not concerned with matters of religion and, therefore, our ideas of marriage which come from the Bible are in no wise endangered.

## FLIES AND CAPITALISTS

**By Rev. James L. Smiley, Annapolis, Md.**

The war upon flies is assuming a new aspect. Not long ago, everybody seemed to be lining up against the house-fly. He was accused of being an enemy of mankind, a carrier of disease, and therefore some medicos even suggested his name be changed to "The Typhoid-Fly."

But now, the fly's defenders are rising up to justify his existence. They remind us that the fly does not originate disease, but simply transmits the filth which man allows to accumulate. Man, therefore, is the real offender; the fly, the creature of circumstances.

A similar creature is the modern capitalist. Politicians are acquiring notoriety by pronouncing war upon him, and many persons are deceived into the belief that the country will be saved when the capitalists are punished. "These 'malefactors of great wealth' must be put into prison; then we will recover our democracy." "Swat the capitalists" (with an individual whack). "Catch them upon the stickpaper of legal conviction."

Such cries are popular. But thoughtful people are beginning to see that flies and capitalists are only effects: we must eradicate the cause, to save the country.

The cause in each case is filth. A pile of putrefying surplus material draws a great swarm of flies. They constitute Nature's danger-signal, and expose man's carelessness.

Again, a great mass of 'filthy lucre,' the 'surplus value' withheld from the toilers, is the coveted prize of those human flies—the capitalists. They swarm upon it and gorge themselves in a frantic scramble. Then, with contaminated hands and feet, they fly further to pounce upon all the necessaries of life, until everything is polluted by their vile touch.

Short-sighted people therefore would indignantly destroy the individual capitalists. Such a policy, however, is as futile as the crusade to destroy individual flies. We must first destroy their breeding-place, the mass of corruption upon which they luxuriate.

Such a breeding-place, in the economic world is Wall Street. It is the pit where the bulk of the toilers' earnings is dumped and then putrefies, by a law as inexorable (St. James V:1-4) as the physical law of decay.

This Augean stable must be washed out clean, by the purifying stream of Socialism. When that Herculean feat is accomplished by enlightened public opinion, the world will be nearer Salvation, and the individual capitalist will find honest employment for his natural talents.

The following newspaper account of the new long distance telephone connection between New York and Denver is interesting:

The plugging in of the line at Chicago marks the opening of the longest telephone circuit in the world—covering 2,030 miles. The amount of copper in the circuits is over a ton to the mile—a total of 2,100 tons—and the circuit represents an investment of $2,250,000.

Scientific miracles reach their climax in the new lines. With the two circuits of four copper wires it is possible not only to carry on four telephone conversations at the same time between the two cities, but as many as seventy-two telegraph messages may be sent over the circuit simultaneously with the conversations.

The rates between New York and Denver are $11.25 for the first three minutes, and $3.75 for each additional minute. We expect the working class of these two cities to continue to use the mails for some time. Socialism, however, will some time bring all the wonders of science within reach of those whose labor applies them.

* * *

George J. Kneeland, director of investigation for the Chicago vice commission, in an address in the Third Presbyterian Church, gave the results of a recent investigation by a woman employed by the organization. This woman went to sixty-four real estate agents, ostensibly in search of a location for an immoral resort. Forty-four of the agents gave her addresses of places for rent in residence districts, and told her where and how to obtain inmates and how to get police protection, providing she would agree to conduct the place quietly.

"These agents get two and three times the usual rent for houses for these purposes," he said, "and that is why they are ready to give this kind of advice."

Query: If rental property were owned by the state or municipality and the business attended to by salaried agents, would they rent property for such purposes, and would there be any "police protection?" The answer is obvious. They could do nothing not specifically authorized by the public; whereas, as it is now they will do anything not specifically forbidden by law, and will even evade the law, because there is money in it.

## BOOKS TO READ

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**EDWIN MARKHAM'S POEMS**, "The Man With the Hoe and Other Poems," and "Lincoln and Other Poems." $1 per volume. Markham is by all odds the greatest Poet of the Social Passion in the World. His poems, both volumes, should be in every home. His greatest poems ought to be committed to memory.

## "THE CHURCH AND SOCIALISM"

(The following charming article was written for a Baptist paper in Italy—the "Testimonio"—by J. Banchetti. It was then translated into French and published in the Christian-Social paper, L'Avant-Garde (Feb. 15, 1911). There I found it and have translated it into English. I hope it has not lost its delightful flavor through this double translation. It describes the attitude of the great churches of Europe. Let us hope that it will never fit the churches of America.—Walter Rauschenbusch.)

I want to tell you about the death of the pious King Josiah in the very words of the Bible. (II Chronicles, 35:20-22.):

"After all this, when Josiah had prepared the temple, Neco, king of Egypt, went up to fight against Carchemish by the Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; and God hath commanded me to make haste: forbear thee from meddling with God, who is with me, that He destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Neco from the mouth of God, and came to fight in the valley of Megiddo."

The upshot was that Josiah was wounded by an arrow and died, and they made great lamentation over him.

Now let us note, first of all, a few specially instructive points:

First, Neco told Josiah, "I have nothing against you. I am after the king of Assyria. Keep quiet and do not oppose me, otherwise you will get into trouble."

Second, Neco also told him, "It is God who is sending me. If you oppose me you oppose God, who is with me. Take care or He will destroy you." Of course Josiah did not believe this, otherwise he would have quit. Yet for once the wicked Pharoah was telling the truth. It was really God who had sent him and his words did procede from the mouth of God. The Bible itself says so, not I.

Third, we like Josiah and his death is sad. But we cannot excuse him. He was not being attacked in his own home, but went a long way out of his way to oppose Neco. Further, he disguised himself for the fight, and that is not in his favor.

Fourth, just what he would not believe happened to him. He was killed, before the battle between the two real adversaries had even begun.

Now, I may be mistaken, (that happens to me every now and then), but to my thinking the old and sad story of the death of Josiah is in danger of being repeated in modern history. Josiah seems to me to stand for the the Christian Church of our day. (By the church, I mean official Christianity, not the true invisible church, the royal spouse of Christ.) Neco stands for Socialism and the king of Assyria for Capitalism. Socialism is going to war with Capitalism. (It is true that at Carchemish the Assyrian defeated the Egyptian, while in that repetition of the story which is now approaching I think the opposite will happen. But every comparison is sure to limp on one foot, and one must not push the application too far.)

Now Josiah, that is to say, the nominal Christian Church—I think the Church will not complain if I compare it with the pious Josiah — through some misunderstanding thinks that it is his duty to march against Neco. Neco, Socialism, says to him: "You keep quiet. I have nothing against you. I am after Capitalism."

The Church refuses to be persuaded, though Socialism says: "It is God who is sending me and who is with me. Take care or he will destroy you." (Socialism really says so. I assure you it does, and I have been reading the Socialist papers for fifteen years.). But the Church says Socialism is lying and refuses to give up its hostility. Yet possibly Socialism, though it is often irreligious, is telling the truth (for my part I believe it is) and its word does proceed from the mouth of the Lord. Why not? Cannot God use Socialism? He surely used Nebuchadnezzar to destroy Jerusalem. Let us admit that the idea is disagreeable. But there are some truths that are disagreeable.

So the Church leaves its own field to fight against Socialism and it often makes an alliance with Capitalism in order to resist that growing force which at first did not threaten the Church. The Church does even worse. It disguises itself. We must confess, it disguises itself horribly. In place of being the gentle spouse of Christ it acts as if it were the step-mother of the people. Instead of rejoicing when it sees the efforts of the proletarians to attain a nobler life, it appears to be angry at them. It obstinately pretends to believe that Socialism has no divine mission and that the social question is only a stomach question. That is not fair. It is unjust. Such conduct looks just like that of Josiah, who disguised himself to go into the battle.

Let us draw a veil over the last scene of the drama. The arrow which pierced Josiah at Megiddo, pierced the hearts of many people and they made great lamentation. May the church of our day never be the cause for similar mourning. Above all may God grant that those who lament over her, may not be the kings of the earth, the ship masters and merchants. (Apocalypse, chapter 18.)

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## HISTORY

When we study the history of God's dealings with men and nations according to the "Bible" He always acted for the bettering of the human race.

For instance; when He put a spirit of jealousy in the minds of Joseph's brethren to do away with him because he was his father's favorite and sold him to the Ishmaelites. Gen. 27, 28. He finally turned up in Egypt as a saviour of his people, Gen. 45, 5. "Now therefore be not grieved nor angry with yourselves that ye sold me hither, for God did send me before ye to preserve life."

So God made choice of Joseph as a saviour and Egypt as a heaven in which to save Israel. But when God wanted to give the Israelites a better thing He turned Egypt into a hell for them, and made choice of another man as a saviour for Israel. Moses was the choice in this instance, and he led the people out of hell and brought them into Canaan as done with this heaven, He turned it done with this heaven. He turned it into a hell, "and Jerusalem that now is (then was) is in bondage with her children, but the Jerusalem which is above is free which is the mother of us all." Gal. 4, 25, 26. While God made choice of the Jews and only the Jews to go through these experiences of heavens and hells, in this last saviour chosen by God, "Jesus Christ," he, Christ, created a heaven not for the Jews only but for the entire race. This saviour created two heavens in that he created a physical heaven for the physical man (the Apostles set it up on the day of Pentecost) and a spiritual heaven for the spirit man (this spiritual heaven was completed when the old type was destroyed, A. D. 70).

So God looks after both soul and body and this includes the whole man.

The conditions set up on the day of Pentecost by direction of the Holy Spirit was a heaven for the physical man, because they had all things common and no one lacked for any thing. Then the opposite of that was hell, and the man today who has nothing and is lacking all things is in hell, and the worst hell the poor man ever will find in this life or any other. The narrative of the rich man and Lazarus proves this very clearly. Lazarus in his lifetime had his evil things, was in torment or hell. Why? Because he had nothing he needed, was a pauper. He died and did not need those things, therefore got out of torment, or hell, and was comforted.

The rich man fared sumptuously every day, enjoyed this life, was comforted. He died and lost the things that comforted him and that put him in hell. Why? Because he still loved those things and could not get them, it was his nature to love them and he could not help it. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," Jas. 5, 1. Why? Like the rich man they will have lost the things they loved and will have no hope of ever getting them again. And these men being in hell, out of harmony with God, I mean the paupers of today, are not in hell by any choice of their own, but by reason of conditions over which they have no control. And God is raising up saviours today to save them out of this hell of our economic conditions which makes hell today. And there are some men claiming to be ambassadors for God who are fighting against God. The times of this ignorance God once winked at but now calleth on all men to repent. I have been using the word heaven as being in harmony with God, and of course hell is the opposite, or being out of harmony with God. S. C. O'Byrne.

(NOTE: The writer of the above has appropriated copies of his booklet, "The Key to the New Testament Scriptures," for sale by us, offering to give 50 per cent of the gross receipts to the **Christian Socialist**. It is not a Socialist book, though the writer is a Socialist. It deals with questions of doctrine concerning the atonement, the resurrection, Christian experience and the relation between the Mosaic, and Christian dispensations, and the new heaven and the new earth. Those who desire this book will thus confer a favor by ordering of the **Christian Socialist**. Price 10c.)

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"I learned more this winter from your paper in regard to scripture than I learned from the Bible the rest of my natural life." James Orr, Lake Fork, Utah.

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## NEW CONSTITUTION DEMANDED

**(By the National Socialist Press)**

The Wisconsin State Legislature has adopted a joint resolution in favor of a national constitutional convention which was first proposed in Congress by Socialist Representative Berger on April 19 last.

One of the big states of the Union now agrees with Berger and the Socialists that the Constitution is "antiquated and obsolete." The joint resolution provides:

"Section 1. That the Legislature of the State of Wisconsin in accordance with the provision in Article V of the Constitution of the United States, desires to join with other States of the Union, and respectfully request that a convention of the several States be called for the purpose of proposing amendments to the Constitution of the United States, and hereby apply to and request the Congress of the United States to call such convention, and to provide for the submitting to the several States the amendments so proposed for ratification by the legislatures thereof, or by convention therein, as one or the other mode of ratification as may be proposed by the Congress.

"Section 2. That the Secretary of State is hereby directed to transmit certified copies of this joint resolution and application to both houses of United States Congress, to the Governor of each State in the Union, to the honorable Representatives and Senators in Congress from Wisconsin, who are hereby requested to aid by their influence and vote, to the end that the provision of Section 1 of this joint resolution be carried out."

If the Socialist republic is to be attained by parliamentary means the present constitution must first be put in the National Museum with the other ancient and musty documents. To this end Berger introduced his famous resolution providing for the framing of a new constitution "which would be in accord with the social life of today."

The action of the Wisconsin Legislature was no doubt inspired by the Socialist membership of that body. And it now remains for the Socialists in other States to follow the lead of Wisconsin in this respect as they very well may in other matters.

### Army Taught Strike-Breaking

Officers of the regular army and the militia of the several States are being urged by the National Guard Magazine to become acquainted with "the laws and customs" governing strike service. This magazine says that the Army War College, at Washington, has a regular course on this subject.

The publication of this article in the National Guard discloses the fact that the army and militia consider strike-breaking an important branch of the service, although it has formerly been their custom to belittle "riot duty."

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However we may differ with President Taft on other questions he deserves great credit and the hearty commendation of every Socialist for the position he has taken on the subject of international peace and the substantial service he has performed in securing the new arbitration treaty with Great Britain. The treaty is really a perpetual peace compact, for the two governments "agree to consider and enforce the settlement of all questions involving the vital interests, the independence and the honor of the two high contracting parties by means of arbitration." Language could hardly be stronger than that. And there is no good reason why we should not have similar treaties with every other civilized nation. Perhaps Mr. Taft will learn some day how to remove the economic causes of war, which would make even arbitration treaties almost superfluous.

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## THE SONG OF THE SHIRT
(Continued)

Cheap, cheap, cheap,
We buy at the lowest price
With never a thought or care,
Of the human sacrifice.

Weep, weep, weep,
For those who are worn and thin
Must work from daylight till dark
Mid poverty, dust and din.

Steep, steep, steep,
Is the path that they all must tread.
While watching over the sick
While weeping over the dead.

Reap, reap, reap,
The whirlwind and the flood,
For all the garments worn
Are stained with Mother's blood.

Wm. Ewart Grant,
First Baptist Church,
Winnipeg, Manitoba.

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Attorney John P. Wilson, president of the special tax commission of Illinois, said recently: "Taxation as now conducted in Illinois tends to promote law-breaking. The revenue law of the state is a failure and worse than a failure. . . . Not only is evasion of the law commonly practiced in tax matters, but it is made practically necessary by the unfair provisions of the present laws of Illinois. . . .

"Men sworn to see that the laws are obeyed are approached by heads of some of the leading business interests and begged to refrain from enforcing the laws because of their unjust provisions. Certain sections of the law hang as a threat—they are never used."

There is no system of taxation that the taxpayer will not consider unfair. Let us own the industries in common, and abolish taxation, and we will have no more difficulty in setting aside the necessary funds for civic expense than a corporation now has in appropriating the necessary funds for its running expenses. The present system is a hot-bed of hypocrisy and deceit.

# LAST LEGS AND FAST LEGS

Last Legs speak of Final Extremities. Fast Legs speak of Spinal Opportunities. Last Legs call forth the Soft Tears of the Few. Fast Legs call forth the Loud Cheers of the Many. Last Legs voice a Cry for the Undertaker. Fast Legs voice the Cry of an Undertaking.

The United States, when a borning,, called for help. Franch helped. Lafayette stands for succor. But Lafayette could because France did. Ships, arms, other men, and money (in vast amount, never yet repaid), France gave to the revolting colonies. Her motive matters not. These things she did. France gave not to a movement on its Last Legs, but to one just attaining its Fast Legs. We needed help, not to retain what we had, but to go forth and gain more. THE CRY FOR HELP DOES NOT ALWAYS MEAN A CEASING VISION. IT MAY MEAN AN INCREASING VISION.

What, Ho! The Fire Department asks for an increased appropriation. It must be on its Last Legs. No! No! There will be more work for it next year than last. It must have the money, not for Last Legs but for Fast Legs.

WHEN SOCIAL CONSCIOUSNESS FIRST DREW BREATH, ITS EYES BEHELD A NEIGHBOR'S NEED, AND IT AROSE TO DEEDS OF COMFORT AND CONSOLATION.

But this kind work was only just begun when Social Consciousness beheld a thousand neighbors, each with greater need. Then Social Consciousness began to beg for other hands and larger funds. These too began to come and personal ministration took on some large proportions.

But, Lo, The wonder of the ages! For every neighbor helped a thousand neighbors, each with greater need, came into sight. Then Social Consciousness begged harder than before: "MORE HANDS! MORE FUNDS! WE MUST HAVE THEM!" Men and women answered with their gifts and of these gifts have come the hospitals for our sick and injured, the asylums for our physically blind and deaf and paralyzed, the homes of refuge for those who neath temptation's direst stress have fallen low and stained themselves.

Is Social Consciousness Content? Mirabile Dictu, NO! The marvel and miracle of sight has just begun. For every neighbor being helped through these vast avenues of human aid a thousand neighbors, each with greater need, comes thronging into view. Hospitals, asylums, and homes are all efficient in their way, but they are not sufficient in any way. Still once again does Social Consciousness lift up its voice: "More Hands! More Funds! WE MUST HAVE THEM!"

The vision has increased. SOCIAL CONSCIOUSNESS IS FINALLY AWAKE. Hardly done rubbing its eyes it begins to see realities. For the first time it realizes that human relief is no joke, no dream, and no mere extraordinary occurrence.

Not one neighbor or one thousand neighbors helped by personal ministration, nor yet a thousand thousand helped, by proxy, in our established institutions involves the real need. These things have only revealed the real need. HUMANITY MUST BE TAUGHT THE CAUSE OF ITS DISEASE, DISORDERS, AND DISABILITIES. The work of Social education has only just begun. The vision of its need and of its possibility is the largest vision that ever dawned on human minds.

Hence the largest call for aid. "More Hands! More Funds! WE MUST HAVE THEM." This is the extremity, but it is NO FINAL EXTREMITY. It is no case of Last Legs. It is a SPINAL OPPORTUNITY, A TEST OF THE BACKBONE BEHIND THE EYESIGHT. It is a case of Fast Legs.

These appeals of THE CHRISTIAN SOCIALIST are getting answers. Many cheerfully contribute the small amount requested. Other letters come of honest doubt. One of these says that our appeal "Sounds as if you were on your last legs. Tell us just why you need this money and just what you are going to do with it." That letter deserves an answer as honest as its doubt.

THE CHRISTIAN SOCIALIST IS NOT ON ITS LAST LEGS. THERE IS NO QUESTION OF ITS CONTINUING. The only question is how often and how big. THE CHRISTIAN SOCIALIST IS ON THE JOB. IT IS GOING TO STAY THERE. We can keep up a semi-monthly edition, any how. But in the larger vision we have seen a need of Fast Legs. We have tackled the weekly edition. IF WE GET THE HELP WE ASK WE CAN KEEP THIS UP. We want to issue A SIXTEEN-PAGE PAPER instead of eight. If we get the help we ask we will do that regularly.

THE TIME IS RIPE FOR LARGER EFFORTS. The Christian thought of America is being touched with that "Coal from off the altar of the MOST HIGH," which is called SOCIAL CONSCIOUSNESS. Now is the time to strike. The only alternative is to disobey the vision and do less than Socialists ought to do in such a crisis. WILL YOU HELP—AND HELP NOW!

The Christian Socialist, ........................July......, 1911.
56 E. Randolph Street,
Chicago, Illinois.

Gentlemen:—

Responding to your appeal for help in the great crisis, I hereby promise to pay to the CHRISTIAN SOCIALIST, at Chicago, Ill., on or before August 1st, 1911, the sum of ONE DOLLAR AND FIFTY-FIVE CENTS (that being one nickel a day for the month of July), to assist in the maintenance and increase of your work for the Gospel of Socialism.

Address ................................Name ....................................

Don't put down this paper—Get the Scissors and the Pen and GET BUSY.

# For Young Crusaders

**Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.**

### THREE TIMES ONE

Over and over he strives to say
The bookish rote in his baby way,
But always the little tripping tongue
Is tangled before the rhythm's rung,
And up he climbs on his mother's knee
(True to the rule of God is he):
Three times one are three—
Papa and mamma and little me.

Here let the slate and the primer lie—
Knowledge and bookdom by-and-by,
What if Addition will not add?
Bother the letters that bother my lad!
True as the planets shall ever be
The rule God made for a mother's knee:
Three times one are three—
Papa and mamma and little me.

Think what those rose-leaf lips have told!
The lore of the kiss is the lore of old—
Older than dusty cryptic rolls,
Oldest and sweetest lore of souls;
Baby's shout and his laugh of glee
Divinest of all the tongues must be!
Three times one are three—
Papa and mamma and little me.

Over and over, this tale of love
Caught from the heart of God above;
Father and mother, linking child—
Law of the universe undefiled.
Ever the joy of joys will be
Baby's faith in his trinity:
Three times one are three—
Papa and mamma and little me.

—James Buckham.

### THE LITTLE ROBINS THREE

I wonder if you can guess which one of the birds built a nest in the vines which climbed all over Joe-Boy's front veranda? The nest was made from mud and tiny roots, and lined with soft grass. It was not Mr. Swallow's nest, because he did not build it, but it belonged to the robins because they made it all by themselves, and Joe-Boy watched them from the very beginning. It was he who first saw the three beautiful, green-blue eggs in the nest which had hatched into the three baby robins that Mr. and Mrs. Robin thought were the prettiest babies in the wide, wide world. And once, while they were off hunting worms for the baby robins, Joe-Boy had tipped up and peeped at them, lying cozily in the nest, and I think the baby robins must have thought Joe-Boy was their mother, for they opened their mouths wide for him to give them something to eat. Little Sister Wee was the smallest robin of all, and then came the two little brothers, Tee and Dee. And, do you know, those two little brother robins thought they knew everything in the world! Why, even you and I don't know that, do we? And one day, while Mr. and Mrs. Robin were away from home, the little robins got to talking about how the world was made. Brother Dee hopped up on the edge of the nest, and when he saw the pretty green leaves that grew all about on the vine, near his nest home, he said, "Oh, pshaw! I guess I know how this world is made! It is made out of leaves—nothing but leaves, that's all!"

And then Brother Tee tried to hop up to the edge of the nest, too, but he couldn't, and he said, "No, the world isn't made out of leaves, little brother; the world is made out of straw and mud, because I see it. Look, it is all around us—straw and mud!"

Then little Sister Wee, who was not even strong enough to stand up, said, "No, no, no, little brothers, I know what the world is made of. It isn't leaves and it isn't straw and mud, either; the world is made out of blue egg shells, and I know it is!"

And then those little robins got to fussing, and all about how the world was made. When Mrs. Robin got back to the nest, why, she couldn't hear a thing but leaves and mud, and straw, and egg shells, all mixed up together.

"You foolish little robins," she said, "wait until you've learned to fly before you talk about how the world is made! Baby robins cannot know everything—fie, fie!"

Then she showed them how to tuck their heads beneath their wings and take a nap. The next day was such a pretty day, all the baby robins begged to fly, so Mrs. Robin showed them how to lift their wings, and spread them, so, and they flew down from the nest to the banister railing, and then down to the grass below. Even little Sister Wee learned to fly just a little, though she was very much afraid at first and cried so loud when she got to the banister that Joy-Boy ran out to see what was the matter. But Mrs. Rabin saw him, and chirped out quickly, "Don't touch her! Don't touch her! She's learning to fly!"

And of course Joe-Boy ran into the house again and only peeped through the window. Each day the baby robins flew a little farther, until one morning they even flew to the buttercup meadow, and took a bath in the cool brook, splashing the water drops up over their heads and then shaking themselves dry in the sunshine like three fluffy balls. And then, do you know, those birdies said that the world was made out of water and sun! Wasn't that funny?

Another day Mr. and Mrs. Robin took them to the orchard at Charlotte Anne's house, and they saw apple trees, and plum trees, and pear trees, and peach trees, and cherry trees, and all kinds of fruit trees, and the little robins had the nicest time, but it was too funny when those very same little baby robins—Brother Dee and Brother Tee and Sister Wee—said, "Ho, ho, mother, *we* know now how the world is made! It is made out of trees, see, see!"

Now, what *do* you think of those three baby robins?
—Madge A. Bigham.

### THE GOLD DUST TWINS

By Louis Long

"What a lovely picture," said Bertha R. to her friend Bessie S. as they came in sight of a large, new poster advertising the Gold-Dust-Twins-Soap-Powder.

"Why does that horrid picture look so lovely to you, Bertha?"

"Oh! Bessie, can't you see how nice it would would be for us to have a number of those twins doing every kind of work."

"Bertha, dear, that is just what makes that picture look horrid to me; it represents the sad reality of child labor in our country. That advertisement has a measure of success because child labor of some form or other is desired by a great many persons who hate work like you. They would rather see a weak, despised child be ruined for life by hard, dirty work than do their share of the world's work."

"Now, Bessie, you are too sentimental. You don't like dirty work, and you are mighty glad to get as much as possible of that work done by somebody else. Those twins are only Negro children! What is there wrong in wishing to have many such twins at one's service?"

"Bertha! Don't you see that such a wish is the foundation of slavery?"

"How? Please tell me."

"You have expressed the principle of slavery yourself when you wish to 'have somebody' to do 'your work.'"

"Well; isn't society built that way that the better class must have their work done by some one else?"

"That is just where the trouble comes in, Bertha. The progress of humanity is made possible by the ability of man to invent or discover means to have **something** do his hard and dirty work; thus securing time and strength to cultivate his nobler faculties. But what you call the better class persist in making the mistake in practice of confounding **something** with **somebody**. To own **something** you have made for improving your condition is right. The ownership and use of **somebody** for doing one's share of work is what has made slaves and has filled the world with shirkers, idlers, parasites, criminals and degenerates actually unable to do their share of work."

"Oh! Bessie, you are exaggerating now. What would the ignorant, dirty people do if the rich did not give them their dirty work to do?"

"They would be better off a thousand times. They would be compelled to return to natural conditions. They would at least make healthier and happier savages, and the better classes as you call them would have to do their own dirty work."

"I am sure you are mistaken, Bessie. Think of it. Returning to Savagery!"

"Why not if Civilization made the mistake of taking **somebody**, a brother man, for a servant or a slave, instead of taking one by one for **the benefit of all** the thousand **things** in this great world which would have made progress and happiness possible without enslaving or oppressing anybody, no, not even the Negro race, which you hold as being good only for doing the white man's dirty work."

"So you think that progress could be possible without compelling somebody to do dirty work?"

"I certainly do, Bertha. Co-operation and brotherly love are my favorite Solid Gold Twins."

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One hundred and forty-one lives lost in the burning of the Asch building in New York city illustrates the cheapness of human life under capitalism and the contempt in which the whole working class are held by employers generally. Firemen and Fire Commissioners found that three doors leading to stairways opened inwardly and were locked, and dozens of bodies were piled up behind the locked doors, while the one fire escape was an iron ladder only eighteen inches wide ending ten feet above the ground.

Locking factory doors during work hours is a common practice all [illegible] United States, except where factory laws and [illegible] inspectors are partially efficient. Fire Commissioner Waldo of New York states that there are 3,500 buildings in that city lacking adequate fire escapes.

Some people think the Socialist terminology is too strong. "Wage Slave," for instance, is considered a gross exaggeration. But if an employe, driven by poverty to risk his life in a fire trap and locked in during work hours, is not a slave it would certainly be difficult to define the word. Of course the respectable monsters who gamble in the lives of the poor are particularly shocked at such terms as "Class Struggle" and "Class Consciousness," and they are ever ready to acccuse us of stirring up class hatred, but it is these fiends themselves who generate class hatred by their own class contempt, and not the Socialist movement. It will be in order now for the owners of the factory in which these 141 women and girls lost their lives to ask us how we are going to compensate them for their property when we make it the property of the people. A suitable compensation would be a life term in the penitentiary.

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"We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and vote with God."

## MORE BOOKS TO READ

**Order of The Christian Socialist**
**56 E. Randolph St., Chicago**

**THE PEOPLE'S HOUR.** Stirring Labor and Socialist Poems by George Howard Gibson. Every Comrade should have a copy. 137 pages, cloth, $1.

**ROMAN CATHOLICISM AND SOCIALISM,** "An Appreciation of the One and a Plea for the Other," by Patrick J. Cooney. Neat paper binding, 32 pages, 10c.

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# The International Sunday School Lessons for 1911

**By Rev. Wm. A. Prosser, Pastor Haselwood M. E. Church, Pittsburg, Pa.**

### LESSON FOR JULY 23

**Josiah's Devotion to God. 2 Chron. 34:1-3**

Golden Text. Eccl. 12:1. Remember now thy Creator in the days of thy youth.

#### Josiah a Boy King

Josiah was eight years old when he began to reign. Ahaz was twenty years old when he began to reign; Uzziah was sixteen; Manasseh was twelve; Josah was seven and Josiah was eight. This is not a fulfillment of that Scripture which says, "And a little child shall lead them," but of that which says, "As for my people, children are their oppressors.' This is the logic of monarchical government and the doctrine of the divine right of kings. In every form of class society the job awaits the children of the privileged, while the children of the dispossessed must hunt, beg and pay for their jobs. In such society children are honored and rewarded for being born in palaces and of royal parentage, and condemned and penalized for being born in shacks and of the common herd. Josiah was of the former class while you and I are of the latter.

Some have the "infamous gall" to declare this to be of God. They are either fools or liars. It may be the decree of their self-created God, but not of the Only True Wise and Good God, Our Heavenly Father. "He made of one every nation of men to dwell on all the face of the earth." With Him there is no respect of person. In His family, on earth and in heaven, there is no such thing as master and slave, but all are brethren. When God's day comes class rule and privilege will perish; monarchy, with its boy kings, will be a relic of the past; humanity, the social democracy, will begin to reign. Then we will begin to write new history.

#### His Character and Work

Judging impartially, it seems, so far as his personal character was concerned, Josiah was a good boy; and he grew up to be a good man. His personal conduct and governmental policy were pre-eminently satisfactory to the court party in power. It is said of him that "he did that which was right in the sight of Jehovah and walked in the ways of David his father and turned not aside to the right hand or to the left." It is also said that "in the 8th year of his reign, while he was yet young (only sixteen) he began to seek after the God of David his father." He retained the good will and love of his countrymen to the end of his life, when he died and was buried in the royal cemetery. After serving as king for 31 years, it is said that "all Judah and Jerusalem mourned for Josiah." Even the prophet Jeremiah lamented for him.

The personal goodness of Josiah is emphasized by the character of the work he attempted for his nation. Like many of his predecessors and some modern successors his chief claim to distinction was his effort to save the nation through a religious revival. In place and object of worship; in forms of sacrifices, ritual and ceremonies, he reversed the policies of his father and grandfather and went back to the worship of Jehovah. He repaired the delapidated and neglected temple and reestablished worship therein. The priests and Levites were recalled, the Passover was ordered observed and royal grants were given the people that the letter of the law regarding sacrifices could be carried out. He did everything he could by example, decree and gifts, to restore the temple worship of Jehovah. At the same time he carried on an iconoclastic move- images, idolatrous worship and ideas. Josiah, ment that sought to rid the people of all aided by the co-operation of priest and people, was very successful in both the destructive and constructive aspects of his work.

#### Determining Factors

Historical events, religious movements, personal conduct and such like are interesting studies, but the subject of causation transcends them in interest and importance. What determined Josiah on his course of action? The cause, like Joseph's coat, was a thing of many parts. One of the parts was a good mother. If Josiah carried the curse of bad sires he had the blessing of a good mother. She was responsible for his earliest training. Then, when he came to the throne, he was fortunate in falling into the hands of the Jehovistic party that had in it, at this time, such splendid characters as Hilkiah, the high priest; Huldah, the prophetess, and Jeremiah, the weeping prophet. This party seems to have been the supreme influence at court and had much to do with shaping the royal character and policy. The discovery of the "Mosaic Law," which had been lost, a subject we shall treat of in the next lesson, had much to do with helping matters along in the direction they were going. But chief among the many social forces making for the reformation was the political, economic and religious condition of the nation. The vitality of the nation was at a low ebb. Social evils and immorality were on every hand. The common people were poor, very poor, too poor in fact to meet the requirements of the Passover and the king and princes had to make personal contributions of provisions to the people before they could carry out the royal decree to observe the event. The ruling class was cruel, oppressive, idolatrous and corrupt. Israel stood out before the king as an example of what such economic and moral conditions would do and as a warning to him to avoid them if possible. The evil that befell his grandfather and father was further warning in the same direction. And last, but not least, was the impending invasion of Palestine by the Scythian hosts. This invasion was vividly portrayed by Jeremiah, chapters 4-6. The invasion took place and while it only singed the outer garments of Judah it sent terror to the soul of the king and spread consternation far and wide. It drove every one to their knees begging for mercy. It was these things that gave force to and made effective the efforts of the religious party and led to the reform. The instinct of self-preservation was the compelling spring of action. It was a clear case of economic determinism.

This does not rob Josiah and his coadjutors in the work of their freedom and merit and reduce them to absolute automata. It left them as free to do as they please as their predecessors. But it does mean that it is one of God's ways of opening the eyes of the blind and of placing responsibility. Through personal and social evils, the direct consequences of sin, men are compelled to think and see that it does not pay to sin against God's order. But, after seeing, they still sin, then the responsibility for results is theirs. But suffering does lead to salvation. It is a means of personal and social evolution. Through the shedding of blood there is remission of sin. Suffering opens the eyes, arouses conscience, creates purpose, inspires action, consolidates suffering, unites and leads ultimately to the abolition of the causes of suffering. The suffering and threatened nation led Josiah to attempt its redemption through a religious reformation.

#### Ineffectual

A fact of tremendous importance must now be noted. The personal character of Josiah did not and could not save the nation. The piety of one cannot save the sinful many. Social salvation is a bigger question than personal piety. Personal piety, in spite of adverse surroundings, avails for spiritual development, peace of conscience and the everlasting favor of God; but of itself, it is ineffectual in saving society. Social Salvation can come only by the regeneration of the social system. Social Revolution and not social reform and the good-man theory, is the path of evolution. Some day we will learn this lesson. Listen to the Record we are now studying. Read. 2 Chron. 34:14-28 and Jeremiah 4-6.

Now confirm this by modern life. There are lots of good men in every city of the nation, but they are helpless to stem the stream of municipal corruption, graft and slavery. Likewise in the states and in the nation there are men, like Josiah, who live in the fear and love of God, but they do not and cannot, of themselves, stop the social evils and national decline. They would, if they could, but cannot. They are consciously helpless and confess it. A social revolution alone can save us. The good man is good and makes his contribution to social salvation only as he uses his powers of pen, voice and ballot to educate, arouse and organize us to revolt against a social system that is damning us. Hence let the "good men" of the nation unite in demanding at the point of the ballot, in school, forum and pulpit, not simply personal but social regeneration. Social salvation will not hinder but make possible and more probable personal salvation.

Josiah's religious reform, like Hezekiah's, signally failed to save the nation. Josiah's religious reform like his personal character left untouched the social system that produced the evils. Hence the failure. It cannot be too often said that a change from one form of ceremonial religion to another is futile as a social force. It is not the form but the ethics of religion that is the vitalizing force in society. It is not numbers, wealth, edifices, ceremonies and creeds that save the world, but the presence and power of a just God in them. If our religious activity does not lead us to God, justice, love, mercy and brotherhood it will perish, as it deserves, with us.

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With his renewal, Comrade A. H. Hammond of Kansas writes: "I take the paper for Dr. Prosser's Sunday School comments. He is a good one."

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The New York Call reports that Rev. Dr. James J. Fox of Washington Catholic University has been giving a course of lectures upon "The Fundamental Errors of Socialist Philosophy" at a Catholic club in New York city. It is stated that the Reverend Doctor is very fair and reasonable in his treatment of Socialism and the Socialist movement. From the account of his last lecture we draw that the principal "error" which he finds in our philosophy is the doctrine of Economic Determinism or the Economic Interpretation of History.

To one who believes in Philosophic Materialism the doctrine of Economic Determinism is necessarily included. Economic Determinism, however, does not include Philosophic Materialism. It is just as easy to base the doctrine of Economic Determinism upon the theory of a Supreme Intelligence as upon the philosophy of Materialism. Economic Determinism is the mode of operation of God's will in the physical realm, and in the mental realm in so far as the mental is influenced or determined by the physical. This view leaves room for Spiritual Determinism in the realms of the spiritual, and in the mental in so far as the mental is influenced or determined by the spiritual; and also in the physical in so far as mankind are willing to bring their administration of things into obedience to the will of God.

We wish someone would point out this distinction to Dr. Fox, and introduce the Christian Socialist to him.

* * *

After the stockyards fire in Chicago in which more than a score of firemen lost their lives a fund of $211,000 was raised by popular subscription for the relief of the families of the dead. Recently the widows brought suit against the committee having the funds in charge to compel an equitable distribution.

The case illustrates the danger of irresponsible power, no matter in what hands the power is entrusted. The committee claims that they have withheld the money for the purpose of investing it for "the best interest of the widows and orphans;" that the widows, being without business experience, are incompetent to place it to the best advantage. They have also presumed to divide it in proportion to the rank of the dead men; an arbitrary arrangement not contemplated by the donors and not authorized by the beneficiaries.

Granted the committee are sincere in their effort to make the best possible use of the money for the widows the fact remains that they have no more right to handle the funds than a burglar, unless specificially authorized by its rightful owners. But there is a suspicion afloat that the fund is being held up for the benefit of certain bankers who want it as grist for their interest mills.

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